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WILLIAM PENN:

"THE FRIEND OF PEACE."

By Mary A. Wallis.

WILLIAM PENN was a very different kind of man from George Fox—the one was a great religious leader, the other a wise and able statesman—but both were needed, and Penn became a very prominent figure in the early annals of Quakerism.

He was son of Admiral Penn, one of England's great sea captains, and was born in London in the year 1644. He possessed good abilities, did well at college, studied law, and seemed likely to be distinguished in public life. He was presented at court, and won favour both with the king and his brother the Duke of York.

But Penn was of those who cannot be satisfied with things like these. He felt a longing for a closer knowledge of God, and his contact with a Quaker preacher, Thomas Loe, was the means by which this longing was satisfied. The searching words of this earnest minister brought conviction to his restless soul, and he became a Friend.

This was in 1667. His father was very grieved and angry, for he had great ambitions for his son, and William was for a time sent from home.

He was a beautiful speaker, with most winning ways, and people liked to hear him tell of the goodness and love of God. For doing this he was often in prison, like other Friends, and while there he wrote several books which we are still glad to read, such as *No Cross, No Crown*.

In 1670 he was arrested for preaching in Gracechurch Street, London. The meeting house had been closed, and soldiers guarded the door, so the Friends stood in the street, and William Penn began to preach, but was arrested together with William Mead. This led to a most celebrated trial, which secured for English juries protection from unjust interference.

But Penn is best known by an achievement that will stand through the ages as an example of the power of fair and honourable dealing in promoting the cause of peace and goodwill among men. This was the "Holy Experiment"—the settling of Pennsylvania, and its government on principles of justice without reliance on armed force.

There seems to have been from the first a kindly feeling on the part of the Indians towards Quakers. In 1658 the young Quaker preacher,

Josiah Cole, visited the Algonquins in Massachusetts, who listened attentively to his teaching. "The Englishmen do not love Quakers," said the Indian chief, "but the Quakers are honest men and do no harm, and this is no Englishman's sea or land, and Quakers shall come here and welcome."

In England Friends were being very cruelly treated, and many thought it would be a good plan to cross the ocean to a new country where they would not be persecuted for conscience' sake. Chief among these was William Penn, who wished to use his influence and wealth for the benefit of his fellows.

He was a friend of King Charles II., as his father had been; and when his father died he found that the king owed him a large sum of money. Instead of paying this, the king agreed to give him a piece of land in America nearly as large as the whole of England. It was quite uncultivated, of course, being covered with thick forests and wide rolling plains, where the Indians used to chase the elk and wild deer, and dance the war dance and smoke the pipe of peace under the spreading trees. This was good news for the Friends. "Now," they thought, "we shall be able to worship God according to our consciences, with no one to interfere with us."

But we must remember that the Indians were the first people to live in the country, and that they thought it belonged to them, as indeed it did. William Penn felt that he could not take their land from them without their leave, just because they were an uncivilised people, so he offered to buy it from them at a fair price. This they willingly agreed to.

Of course, he did not pay for it in money, which would have been of no use to them. These are a few of the things that were given in exchange for one of the pieces of land that Penn bought from them at different times: one hundred knives, forty pairs of stockings, thirty pewter spoons, thirty pairs of scissors, thirty combs, sixty looking-glasses, two hundred needles, one hundred strings of beads, and one hundred Jew's harps. A funny lot of things, were they not?

The next thing was to hold a council and make all the arrangements for the future. Shackamaxon—that is, "the place of kings"—was chosen for the meeting. Penn stood under a majestic elm tree, dressed in the dignified fashion of the day, and distinguished from the other Englishmen only by a broad blue silken sash. When the English had taken their places, the Indian sachem (king) Taminen approached with his warriors in native costume, wearing bright

feathers and having their bodies painted in brilliant colours. Taminen next put on a chaplet with a small horn, which was a sign that the place was sacred and that no one should be hurt. They then seated themselves, the older men in front and the younger ones behind them, and asked the great father Onas, as they called Penn, to begin to speak.

What a fine scene it must have been! The grand old trees for a background. Penn in the centre with his fine features and commanding presence, while around him were grouped the picturesque and handsome figures of the Indian chiefs, with manners as stately and courteous as Penn's own, listening eagerly as he addressed them.

Penn then read the famous treaty. It said that Englishmen and Indians were to be as brothers, to live in peace and love and trust each other, that justice should be done between them, that they should not believe false reports of each other, and many other things of the same kind, ending up with saying that both white men and Indians should tell their children of this chain of friendship, which should be kept bright and clean, without rust or spot, so long as the waters ran down the rivers, and the moon and the stars shone in the heavens. Taminen and the other

sachems listened carefully, all gave their word that they would keep all these rules, and this promise was never broken.

Penn, who lived a very active life, died in 1718. Business matters prevented him from spending as much time as he would have liked in his new country, but during the few years that he was able to be there he was loved and trusted alike by white men and red. He was especially fond of the Indians, and would often join them at their feasts, and watch the young men at their games and dances. The Indians thought a great deal of him when they found that he could beat them at their leaping matches.

The new colony was called Pennsylvania. Its chief town was a stately and beautiful city called Philadelphia, which means brotherly love. How good it would be if every city were a place of brotherly love, where justice, kindness and fair play should be the rule, and violence and falsehood should be unknown!

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